School of Theology at Claremont
1001 1402741

ORDINATION ADDRESSES

BX
5149
07
W4
1889

BP. OF GRAHAMSTOWN

Theology Library

SCHOOL OF THEOLOGY
AT CLAREMONT
California

Private Library
of
A. F. RANDALL.
Vol. No.

Presented to Bloy House
Library, by Christ the Good
Shepherd Episcopal Church

THE MINISTER OF THE TRUE TABERNACLE.

BX
5149
07
W4
889

The Minister of the True Tabernacle,

And His Ministry in the Church on Earth.

SOME THOUGHTS AND SUGGESTIONS
FOR THE EVE OF ORDINATION.

With an Introduction on
ANGLICAN PRINCIPLES OF WORSHIP.

BY THE RIGHT REVEREND
ALLAN BECHER WEBB, D.D.,
BISHOP OF GRAHAMSTOWN.
AUTHOR OF "THE PRESENCE AND OFFICE OF THE HOLY SPIRIT," "SISTERHOOD LIFE, AND WOMAN'S WORK," ETC.

WITH PREFACE BY THE BISHOP OF ALBANY.

SECOND EDITION.

New York:
JAMES POTT & CO., 14 & 16, ASTOR PLACE.

1889.

Allan Becher Webb

Bishop of Bloemfontein 1870-1886
Bishop of Grahamstown 1883-1899

Province of Capetown, So. Africa
Church of England.

—Lloyds Dir.

AMICO ET FRATRI IN CHRISTO DILECTISSIMO

Georgio Howard, Ep: Truronensi,

HOC OPUSCULUM

EX DESIDERIO IPSIUS AUSPICATUM

REVERENTER DEDICAT

CONSERVUS IN PATIENTIA ET REGNO D.N.J.C.

ALLANUS BECHER, EP: GRÆMVILLENSIS.

226399

Contents.

PAGE

INTRODUCTION—"ANGLICAN PRINCIPLES OF WORSHIP" ix.

PRELIMINARY ADDRESS 1

FIRST ADDRESS—"THE CHOICE OF OUR LORD" .. 4

SECOND ADDRESS—"THE MISSION AND COMMISSION" 10

THIRD ADDRESS—"THE PRESENCE" 17

FOURTH ADDRESS—"THE CHARGE" 25

FIFTH ADDRESS—"THE SPHERE OF MINISTRATION" 33

SIXTH ADDRESS—"THE EXERCISE AND RECOMPENSE OF OUR MINISTRY" 44

PREFACE BY BISHOP OF ALBANY.

THE Bishop of Grahamstown needs no introduction to American Churchmen. His book on the "Presence and Office of the Holy Spirit" has already commended him to a large number of thankful students; and anything coming from his pen will be welcomed in advance, as sure to combine spiritual things with spiritual; and to promote the inner life of holiness, in Priest and people; while insisting upon the importance of external Communion, with the Body of Him Who is the Life, as the sure means of increasing the presence and power of Him Who is the Life-Giver.

I have asked the privilege of associating my name with Bishop Webb's, because the tone of teaching, in these addresses to candidates before their Ordination, so absolutely meets the need which I have felt in dealing with young men on the eve of that solemn service, that I want to make them my own.

It is very rarely that any man can adopt without reserve the opinions of any other man; but I very rarely met a book, about which I could say, with so little reserve, that I should be glad to have written it.

It seems to me that the great defect in our Theological Seminaries is in two points. There is too little spiritual and devotional help afforded to students, and there is too little practical counsel about the details and difficulties of Ministerial work.

Of these, the one ought to have regard to the *immediate* needs of the student: how he ought to be framing and fashioning his life, in the time of his

preparation. Surely it is not *alone* reading of books, hearing of lectures, and trying to master the Divine Science that a man wants, who is fitting his soul, his character, his life, to be a "vas electionis," and to *receive*, with an active effort and with a worthy preparation, not only the authority but the grace of Orders.

It is an unmixed misfortune that our young men, instead of filling up their time, not occupied by lectures and technical studies, with the study of spiritual things, are obliged to spend what ought to be their leisure, in a sort of anticipated and unauthorized Diaconate, which issues in making our Deacons premature and unqualified Priests. The first four Addresses in this little book cannot fail, I think, to be helpful and suggestive in the spiritual life.

The other training ought to have regard to the formation of habits of thought and conduct, and the establishment of definite principles about worship, work and life, which are to control and colour the ministry when it is received. And the last two Addresses seem almost to have been written with an insight into the needs and difficulties of our American Church.

There is a lack of loyal pride in the Divine descent of our Orders and our polity; in the distinct character of the Church; in its inherent and invaluable difference from all that is mediæval and more modern even than mediævalism; most plainly rebuked here.

The lack of the multiplication of minute directions for the conduct of Divine Service, which, in "our statuesque simplicity," has perhaps been carried too far, exposes us to the danger of too much indi-

vidualism, so that we have uses, not of Sarum and York, but of separate Parishes and single Priests, with a strange tendency to set this individualism in the hard and fast mould of Roman imitation.

Most valuable it seems to me on this account is the counsel of the last two addresses, and the Introduction (pages xxiv. to xxvii.). I am constrained to qualify my assent to the Introduction in its entirety, because the adoration in the Eucharist—certainly in Heaven, and, according to the construction of our liturgy, as certainly on earth—seems to be addressed *to* the Father *through* Christ: and because I should guard with more care the suggestions about persons present at, without partaking of, the Offering. But even here Bishop Webb has made three points of very great value to all who are dealing with this difficult subject. First, as to those "who make no real corporate Communion . . . for fear of transgression by reason of the reception after a little food" (see also page xxxii. of the Introduction and 52 and 53 of the Addresses): And secondly, as to the chief ground of exception about receiving; namely, not belonging to the particular body represented at the service; which covers the case of celebrations at weddings, burials, or at great Clerical or Conventional gatherings; and lastly, as to the assumption that "the object of remaining is to adore the Presence upon the Altar." It rests with those I think who advocate presence without participation to remove from themselves and from their very urgency and appearance of advocating it:

(*a*) For the purpose of adoring the Presence on the Altar;
(*b*) Because *no* Communion ought to be made after food;
(*c*) As if such attendance can in any way be considered spiritual Communion.

I know there are those who advocate the practice on perfectly other grounds.

My contention for the book and my commendation of it are, that it is the utterance of a truly Catholic mind, imbued with Catholic principles, and urging Catholic practices, in loyal and proud subordination to the presentation of Catholicity, as we get it from our own Mother Church in America, and from that other Mother, one degree removed, whose lineage links our one century with the first century in Jerusalem and Ephesus.

I am tempted to add to the books which the Bishop of Grahamstown specially recommends, first this volume of Addresses, and then, in the same line, Bishop Huntington's Addresses to the Students in the General Theological Seminary; and *Dr. Gott's* Parish Priest of the Town; among the newer and more accessible books, and for study in other than purely spiritual lines, the Bishop of Connecticut's studies in the Book of Acts; Canon Mason's Faith of the Gospels; and the Ministry of the Christian Church, by the Rev. Charles Gore.

WM. CROSWELL DOANE.

The Bishop's House, Albany, New York,
Epiphany, 1889.

INTRODUCTION.

THE addresses which follow tell their own story. They are not Theological Lectures, nor even formally-prepared discourses; they are rather simple words spoken to Candidates for Holy Orders, on the eve of their Ordination, when the strain of examination and anxiety was over, and while, in quiet and rest before GOD, they were seeking to commit heart and will in trustful consecration to the Great Shepherd and Bishop of the Church, for the special service of the Sanctuary and of the Body of Christ.

I was asked, when I reached England, on behalf of the Bishop of Truro, who was absent through illness, to supply his place at the ensuing Trinity Ordination. In complying with this request, I could only speak what I had in my mind, without much additional reading or careful preparation.

No doubt the thoughts, so roughly expressed, have been already presented by others, and in much more appropriate language; but the heads and divisions, under which they are grouped, may be found suggestive, and a sentence here and there

may prove of some help to Candidates for Holy Orders, or to clergy invited to address them, or on quiet days and anniversaries of Ordination. The addresses are necessarily limited in their scope, as they had to be in time, (given at intervals from Wednesday evening to Friday evening), and only just touch on great topics instead of dealing with them fully and profoundly. I am indebted for their preservation largely to the notes taken at the time of their delivery by the Ven. Archdeacon Cornish, and by one of the candidates ordained by me, and also to a friend who has kindly arranged the notes. So far as they may be in accord with the mind of Christ and His Church, I commend them to my brethren, and to the blessing of GOD the Holy Ghost.

The particular side of the Ministerial life on which I dwelt is no measure of the full character with which the man of GOD is to be thoroughly furnished.

I feel that Meditations on the interior graces of the spiritual life, such as Faith, Hope and Charity, on the Seven Gifts of the SPIRIT, as well as on what are called the cardinal virtues of morality—Justice, Temperance, Prudence, and Fortitude,—are especially necessary in preparation for the clerical life in these days.

Anglican Principles of Worship.

Occasions such as that of Ordination bring home to me strongly the urgent need of having some clear and definite principles of Worship and Ritual laid down for our younger clergy. It often happens that, through some act of worship, or the honourable wish of becoming the leaders of worship, men have, in the first instance, been attracted to the Ministry. At all events, we know that it was through the sight of the Seraphims' adoring worship, and of Him Whom they adored, that the great Evangelical Prophet received his deep conviction of personal sinfulness, his assurance of pardon, his call and his mission, and the special burden of his message. So also, it is with the vision of the heavenly worship offered before the Lamb, that the Church of Jesus has been strengthened by His servant John in its passage, through the darkened ages, forward to the light of the Holy Hill of God; and it will be only that Church, which will satisfy the natural and spiritual instinct for a holy, reasonable, and beautiful worship to be offered by the congregation of Christ before the Throne of Heaven, that will be indeed the Church of the people.

The culture of taste, and literary facilities for obtaining religious knowledge, which would be otherwise only attainable by Sermons, tend to render both the theory and the practical exhibition of Divine Worship, subjects at this present time of supreme importance.

It would be well if we could set forth a digest of sound, plain, and definite rules for conduct of worship which might command general acceptance: but, meanwhile, as this is not possible, and, perhaps, as things are, not immediately desirable, it is all the more incumbent upon us to ascertain more clearly than has been done for the clergy now being ordained, the true principles of worship which are fundamental in the Anglican Church. I refer advisedly to *Anglican* principles of worship. We need not apologise for affirming that a distinct character of their own should mark these principles of our Communion. If it were otherwise, we should fail in doing our part towards developing the fulness of wealth and power in the life of the Catholic Body. The Gates of Praise ring with a harmony of varied notes, just as the Walls of Salvation rise with precious stones of manifold hues, blended into ordered unity of glory. Divine Unity is not built up of Uniformity.

In days when the Church was visibly one, as well as Catholic, there were found not only in different Provinces, but even in particular Dioceses, diverse

Liturgical uses, as well as divergent Ritual customs. There were Syrian and Alexandrian, Spanish and Constantinopolitan, Ambrosian and Gallican, Latin and Greek, Liturgical and Ritual variations. These were frequently determined by national and historical associations and experiences. The theological genius of the Greek worshipper found scope naturally in long rhetorical commemorations and bidding-prayers; the Latin mind expressed its devotion best in terse Collects. The Anglican spirit may, with equal loyalty to fundamental Catholic laws of worship, clothe its liturgical oblation under a certain reserve of action and form, and even of colour, with more of stillness, repose and simplicity,—none the less dignified and majestic in effect,—and with larger appeal to the intellectual than the emotional elements in human nature.

It follows from this law of unity, attained through harmonized variety, under which the SPIRIT divideth to all severally as He will, that, in order to be Catholic, it is not necessary or even true to our heritage to imitate or reproduce Rome, or Antioch, or Jerusalem, except where these Churches themselves were one with their own past, and with each other in Catholic tradition.

Nevertheless, it seems to be taken for granted in some quarters that a servile conformity to a Local Latin use, which has been recently imposed with

rigid uniformity upon the Churches of the Roman obedience, to the sacrifice of older and nobler types in Liturgy and Ritual, is the more excellent way of asserting our own identity with the Church of our Fathers, and of making our Church of to-day the ark for our contemporaries amidst the swellings of modern pride and unbelief.

I feel sure there can be no more fatal mistake. Such a course would simply produce, on the one hand, a violent Puritan reaction, and on the other, possibly on a large scale, a suicidal submission to the Papal claims from amongst the ranks of the many pious and devout, but not very thoughtful or well-read, followers of this school.

After some observation, I am thoroughly persuaded that such views derive their vigour from two main anomalies in our present position with regard to the standard of worship. In the first place, there is an absence of sufficient guidance both in rules and on the part of rulers; and, in the second, a serious unsettlement, arising from the fact, that the legal and technical limit of worship falls short of that standard, which the consciousness of a large and growing body of thoughtful and liberal Churchmen, lay and clerical, as well as the actual practice of many who are thoroughly loyal to the Church of England and wholly devoted to her cause, unite in upholding as at least in perfect harmony with her principles, if

not actually required by her direction. Under the tolerance, rightly and prudently accorded to these loyal sons, whose proscription for illegality of detail would exemplify how *summum jus* might become *summa injuria*, others obtain immunity — though they may be but few—whose sympathies and religious proclivities are decidedly un-Anglican, who seem scarcely to believe that there is a Divine office for the Anglican Church, and who make it their business to go as near as they can to Rome. It is clear, from certain manuals that are current, that there must be some whom it is no injustice to describe in this way, while, at the same time, we know that men are often more true than their professed principles. I only allude to them to show the necessity of sympathy with all that is plainly loyal to the spirit of our Church, in order that there may be the more moral weight for controlling what is extravagant or unfaithful. I am anxious to avoid vague imputations: but I know there is a cause. It will suffice, however, to produce evidence only from anonymous authorities.

In a Preface to a Book of Offices, published by an old-established house, which has reached a second edition, but with a misleading title,* we read, "To the Kalendar have been added . . . the Feasts of

* "The Day Office of the Church, according to the Kalendar of The Church of England." (*Masters*, 1888.)

the Commemoration of the Baptism of our Lord, Corpus Christi, the Sacred Heart of Jesus, the Presentation, the Compassion, and the Assumption of the Blessed Virgin Mary . . .; although the observance of these days is not explicitly ordered by the English Church, yet they are of such universal observance in Western Christendom, and are so frequently commemorated by pious persons and religious communities amongst us, by way of special or private devotion, that it has been thought good to insert the offices for such days in this Diurnal."

We find accordingly that the Assumption of the Blessed Virgin Mary is directed in this "Kalendar of the Church of England" to be observed with an octave as a "Double of the First Class." Very questionable theology is quietly introduced in the accompanying Offices for such Festivals. Thus, in the hymn, *Ave, Maris Stella,* appointed for "Feasts of Blessed Mary," we have prerogative and power ascribed to her, which can belong only to her Divine Son.

"Loose the bonds of terror,
Lighten blinded error,
All our ills repressing,
Pray for every blessing.

Virgin, all excelling,
Gentle past our telling,
Pardoned sinners render,
Gentle, chaste, and tender.

In pure paths direct us,
On our way protect us,
Till, on Jesus gazing,
We shall join our praising."

There may be, indeed, much to be said for such a Festival as that of CORPUS CHRISTI being celebrated as the commemoration day of a Guild or Society. Two conditions of such observance, however, should be respected. It ought not, even implicitly, to claim a sanction which it does not possess. And the *lex orandi* of the Society must be in strict harmony with the *lex credendi* of the Church of which it is a part. But it is quite a different matter, when a purely Roman rule of worship or practice of devotion is prescribed, *ex cathedrâ*, as of authority for English Churchmen, and especially if it involves a basis of questionable doctrine.

Another specimen of the style, which assumes for an anonymous author the function of a congregation of Rites for the English Church, may be seen in a recent work, entitled "Ceremonial of the Altar; or, a Guide to Low Mass, according to the ancient customs of the Church of England."* "The directions have been drawn up"—so the author tells us—"for the use of loyal sons of the Church of England, and therefore no direction contained in the Book of Common Prayer has been set aside."

*Sonnenschein & Co.

Though it may be put forth with the best intentions, in the hope of securing greater care and reverence at the altar, the very title, in the words "A Guide to Low Mass," suggests an injurious division and contrast of quite modern date, and, as I believe, of spurious Ritual, between "High Mass" and "Low Mass." In the ancient English Church there was no such hard and fast line of distinction; though, of course, some celebrations would be more solemnly rendered at principal services and great occasions than at others. Such an arbitrary distinction has a tendency to interfere with the principle that every Eucharist should be celebrated with as much dignity and honour as circumstances allow. According to a modern definition, a celebration is not "High Mass" unless incense is an accompaniment. And at a Mass other than "High Mass" the assistants are not to be Priests, though they may be available, and present in the Church, but lay-servers, possibly young lads. No amount of correct ritual accessories can really make up for a lowering of the great ministry of the Eucharist by such substitution. In this "Ceremonial," before the "Ordinary of the Mass," the Priest is directed to say after the *ave*, "Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death." He is to begin the Canon with the *Te Igitur* (in English), without even a note to indicate that our Liturgy cannot now

be so celebrated, and, as it would appear, on the destructive assumption, that our own Canon and Prayer of Consecration needs to be supplemented from the Roman in order to be valid and complete.

Amongst minor points, some of a very complicated character, the Priest is directed to say the words of Consecration, "with elbows resting on the edge of the altar, both hands holding, and your eyes fixed on your own host." Here surely is an illustration of a tendency to sacrifice real reverence and dignity of gesture for the sake of conformity to a pattern which is no safe guide, even to ancient English tradition. The axiom practically adopted in this guide is that *whatever is not expressly prohibited is permitted*, if not actually enjoined: an assumption that would play havoc with our Ritual, as certainly as the well-known dictum, that whatever is not explicitly enjoined is prohibited.

With this to start with, the practical rule avowed in very innocent language by the author, "not needlessly to multiply differences from the Roman rite," supplies all that is wanting. And, accordingly, we find, where this is assumed, that though in old Eastern Liturgies the Book of the Gospels is solemnly taken in procession to the ambo, or pulpit, for reading the Gospel for the day to the people, the Gospel is to be read eastward, presumably on the theory that it is an oblation to GOD, but historically

through a use which grew up from the weight of mediæval missals, and the inability of reading the Gospel as good tidings from GOD to the people, when it was in the Latin tongue, and not understood.

These guides may have but little influence, but they receive some deference from the absence of more authoritative and sympathetic guidance: and young clergy, having to make their way as best they can themselves, apply to those, who thus claim to speak, as if they were Masters in Israel.

I refer to all this not, as GOD is my witness, because I have any wish to become an accuser of the brethren, be they few or many, who seem to me to be so thoroughly mistaken, but in order to urge the necessity of distinguishing between what is sincerely loyal, in spirit and in form, to the theology and ancient traditions of our Church, and a system of thought and practice which may discredit all that is Catholic in order not to break with what is Roman. There is a real risk of impairing loyalty to Truth and the sense of truthfulness by sheltering some of these views and usages under the sanctions of the English Church. Peace and strength in larger measure would result, if it might be frankly recognized, that loyal Churchmen may accept the view which such faithful witnesses for the Church of England as Mr. Beresford Hope and the late Bishop of Lincoln held to the last, with

regard, for instance, to the interpretation of the Ornaments rubric, and which, I honestly confess, commends itself to me as the obvious common-sense and historically true conclusion. The Bishop wrote, in his charge of 1879, as quoted by Canon Perry:* "I have never concealed from you my opinion, which time and thought have strengthened, that the Ornaments rubric permits, but does not require, the use of the vestments specified in the First Prayer Book of Edward VI." The Bishop subsequently adds: "If the Convocation, at the last revision of the Book of Common Prayer, in 1661, had intended that the parochial clergy should never wear any vestments except surplice, hood, stole, or scarf, and black gown, they would certainly have said so. But, on the other hand, if they had desired that those vestments should be obligatory they would not have softened the rubric as they did. May I presume to add, with due submission to legal and judicial authorities, that these considerations appear to justify a peaceful solution of our present difficulties."

It seems agreed, therefore, by some of the most learned and loyal Churchmen, and by the sanction accorded to the practice of many faithful clergy and congregations, that a standard exceeding the present legal limit is certainly not inconsistent with the

* "History of the English Church. Third Period," p. 495.

mind and spirit of our Church and her principles. Can this standard be determined? For it is clear that the statesman-like sufferance afforded under circumstances where it might be said with truth "the letter killeth," ought not to shelter every practice or use which is not prohibited, and for which directions may be found in such guides as I have felt compelled to refer to. Yet in no single Church is there exact observance, without excess or defect, of the precise legal limit:—nor can there be.

If we may not formulate rules, we can at all events fall back upon certain principles of Theology and Ritual, which might be acknowledged as loyally Anglican as well as Catholic. To deal only with the Church's great act of worship in the Holy Eucharist, we are safe in laying down—

1. *In no case should any act of devotion or worship, secretly or openly, directly or indirectly, be offered to any being other than the three Divine Persons of the Ever-Blessed Trinity.* Each and all, even the highest besides, would protest, "See thou do it not. Worship GOD." We may, with Bishop Andrews and the early Liturgies, commemorate the Ever-Virgin Mary and the other Saints, but even the *Ave Maria* is utterly out of place and unliturgical, where the worship is before the Eternal Father. And I may here remark, in reference to this point, that the feminine ideal, which has a natural attraction

for the devotional sentiment, finds its legitimate expression in the realm of thought and imagination in the vision of the Church as the Bride of Christ, as she is presented in Holy Scripture under the image of the Woman in Rev. xii., or as the Lamb's Wife. (Rev. xix.)

In an old Scotch version of a well-known Hymn we have such an ideal brought before the mind in a form that Psalmist and Seers would justify—

"O Mother dear, Jerusalem,
When shall I come to thee!
When shall my sorrows have an end
Thy joys when shall I see!

Jerusalem! the happy seat!
Jehovah's Throne on high!
O sacred city, Queen and Wife
Of Christ eternally!

O comely Queen! with glory clad
With honour and degree!
All fair art Thou, exceeding bright,
No spot is found in Thee!

O passing happy were my state
Might I be worthy found
To wait upon my God and King,
And there His praises sound!"

2. Another important principle, which would have some practical bearing upon acts of adoration, is the *verity of Christ's Personal Presence throughout the*

whole Eucharistic Service. In the official entrance of His Priests upon their solemn functions, we have the sign of the ONE MINISTER coming "in the Name of the Lord." As the Great Entrance in the Eastern Rite is accompanied by "a solemn procession and all the magnificence that circumstances allow," so there would be no want of propriety in singing the *Benedictus*, as an Introit, or before the Prayer for the Church Militant, there being no place provided for it in our Liturgy before the Prayer of Humble Access, or the Canon. Its place would then correspond closely with the salutation offered to our Lord in the strains of that hymn at His entrance into Jerusalem before the great Passover.

The ritual acts, in not a few celebrations, seem adjusted to the theory that our Lord's advent into our midst is contingent upon the Prayer of Consecration. But the purpose of that Prayer is not to provide for the first time in the great Service a Personal Presence and nearness of the Great High Priest, much less to create an Object of worship upon the altar. It may be, indeed, a special occasion for the adoration of Him, Who has just consecrated His own gifts, and made them to become His Body and Blood, and brought about a Sacramental union between the earthly and the heavenly, the seen and the unseen, in close connection with His own Sacred Person; but these gifts would not have become

what they are to us, unless He Himself had been present throughout from the first, as He was throughout the institution in the Upper Room, before He said, "This is My Body; this is My Blood."

3. Moreover, it is important to realize that the service is *on a line with what Christ our Lord is offering in Heaven before the Throne, as the Minister of the Sanctuary and of the true Tabernacle.* It is, in truth, one with the oblation of Himself presented now in the present age—not immediately and directly one with the Sacrifice of death on the Cross, the virtue of which, however, lives in Him and in His Sacred Humanity, Who is our Propitiation. The key-note of the service is, therefore, *Sursum corda;* it is offered before the Father, to Whom we are borne up in Christ. The whole character of it is nobly summed up in the concluding words of the great Collect of Oblation, when we pray, that our bounden duty and service may be accepted "through Jesus Christ our Lord, *by Whom* and *with Whom, in the unity* of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty."

It is under His shadow, and only "as found in Him," that we appear before GOD. This being the case, there may be sufficient reason for a faithful worshipper who is a regular Communicant, but not communicating at a particular service, to remain to the end, and share in this great pleading of the

Church, tuning his heart to the words, "Look upon the Face of Thine Anointed, and remember Thy Holy Covenant." He is linked on as a member with what His Head is transacting, according to his measure of union renewed in will and maintained by his Communions. "Through Jesus Christ our Lord" is, in truth, the one great tone to which even the choir offices are set, which support and draw out the great Eucharistic Liturgy.

I cannot but regret that so many of our gatherings on solemn occasions for Holy Communion are marred in edifying effect, and the Eucharist hindered from being the chief service on the Lord's Day, mainly owing to two causes. In the first place, those of the brethren who constitute the Company coming for blessing before God, as for instance at a Synod or Guild gathering, make no really corporate Communion, through inability, on the part of some, to fast, and the fear of transgression by reception after a little food, which may have been needful. On the other hand, those of the congregation present, who do not belong to the particular body specially represented at the service, and therefore need not communicate, by doing so prolong the service to weariness, through reluctance to remain without receiving, but yet worshipping, even as at the time of incense we read that "the people stood without praying." We can so seldom meet now for

those happy communions of brethren united by some special bond, as we were wont to do in the earlier days of the Church revival—or if we do, as at the concluding service in S. Paul's of the Lambeth Conference, the great number of communicants, outside the assembly concerned, is calculated to render the length of the service out of proportion to the strength of the ministering clergy, and the spiritual capacity of the worshippers. Is it not too often assumed by those who insist upon non-communicants withdrawing, that the object of remaining is to adore the Presence upon the altar? Whereas, it surely is that they may be drawn within the shadow of the Throne, and around Him Who ministers as a Priest for ever before it.

4. A further principle to be ever borne in mind is that the Eucharist is the offering and service of the *whole body* of the faithful and not only of the Priest. I have dwelt repeatedly in the addresses that follow upon the Priest being a representative of the living, acting, present High Priest on the one hand, and on the other an organ of the Body. The Body, as well as Christ, act through him. Exalted ideas of the Ministerial Priesthood depend upon high ideas of the function of the whole body. The Priest does not act apart from or without the Body, or between it and the One Great Priest. But the Body acts through him and by him. From the apprehension

of this relation of the Ministry to the Church at large, or that part of it representing it at a service—the Congregation which is His Spouse and His Body—it follows that prolonged private prayers or *sotto voce* utterances of the officiating Priest with his assistants, or inaudible recitation of public offices, as if the Congregation present had no part in what he was doing within the Sanctuary, are entirely out of joint with the great idea of the Service. How shall the layman say the *Amen*, after the Prayer of Consecration, which is the witness and memorial of his priesthood, if he knows not where the Priest is in the Service? The Body must have intelligent community of spirit and of understanding with the Priest throughout.

The huge scandal of a muttered or gabbled consecration is condemned on more grounds than those of irreverence, when the true doctrine of the Priesthood of the faithful is accepted. And if this be apprehended, no reasonable ground of objection can be maintained against the "Eastward Position." For the spiritual reality indicated is that the earthly altars of the Church on earth are set round the heavenly, at which, before the Face of the Father, the Holy One stands, represented by the duly appointed minister of the Sanctuary below, who is leading his fellow worshippers into the Holy Presence. He is not mediating in their stead,

but ministering for them and with them, though the efficacy of his ministry does not depend upon the intention or attention of any present: he is the organ of the Body, not of the particular congregation only, and the minister of Christ, Who is all and for all.

5. The Philosophy of Worship, of Sacramental Ordinances, Symbolism and Ritual rests upon the relation of the visible to the invisible, of spirit to matter, in the economy both of the First and the Second Adam. The redemption of the Body "for the Lord," the continued life of the Incarnate Son in His Risen and Glorified Body, and the Destiny of the Creature are all deeply suggestive of fundamental principles, which should be reverently apprehended in this connection.

These and other theological positions must determine the main lines of ritual. There are other symbolic details which Scripture, History, Catholic Tradition, a sense of reverence and fitness sufficiently indicate, warrant, and guard.

(*a*) The scriptural use of Lights in the Jewish Church, from which on one occasion our Lord drew the magnificent image of Himself as the Light of the world, beautifully signified the light of grace rather than of nature, as the light of the Children of God. Surely it is an Evangelical reality, which in accordance with the well-known explanation of some official

authority, may be taken as the truth signified by the two lights on the Holy Table at the time of Communion ;—Christ is the Light of the World.

(*b*) To refer to another point: it is evident that a multiplicity of wafers vitiates the fitness of the application made by S. Paul of the symbolism of "one bread," or "one loaf," to the reality of the one Body. A special "bread," however, or loaf like the Passover Cake, blessed and broken, in order to do its part in making the many members into One Body, would maintain the fitness of the figure.

(*c*) So the mixed Chalice has, at least, continuous historical sanction in the Church, if not a just and beautifully symbolic reference to the Life that comes to us by Water and Blood. Must we needs interpret *in malam partem* what we are morally sure was done by our Blessed Lord Himself?

(*d*) It would, I am persuaded, place us on much stronger ground as the Church of Scripture and of antiquity, if we would adopt, as our Anglican use, the colours appointed by Divine injunction—*white*, *gold*, *purple*, *blue*, and *scarlet*—avoiding *black* and *green*, which are symbolical of darkness and nature, not of the Kingdom of Grace, or of the *candidatus exercitus* of the Heavenly City. We are in no wise bound to reproduce exactly the old Sarum sequence, even if we preserve the old Liturgical colours of the English Church, and the elder Covenant, which were

certainly not prescribed without a heavenly meaning.

(*e*) It seems necessary to remind some devout Churchmen that reverence and faith often suffer damage from too frequent obtrusion of gestures of devotion and outward homage. I have been struck, more than once, by two results ensuing from the genuflexion made by a congregation, entirely contrary indeed to the devout intention with which it was made, but none the less painful, as interfering with the balance of ordered devotion. From a congregation kneeling at the "Incarnatus" in the Nicene Creed, we have first the distraction caused by the movement of chairs, and, secondly, the obscuration of other clauses of the Creed through the disturbing prominence given to the expression of this profound dogma. It is unhistorical from an Anglican point of view:—I believe the old English use was *inclination*, not genuflexion. And theologically, the humiliation of the Eternal Son, of which I presume recognition is meant to be made by genuflexion, is not associated so much with the Incarnation, which is the mystery of Glory, as with the "death of the Cross," to which He humbled Himself after His Incarnation. (*See* Phil. ii.) And even the Cross is His banner of triumph in the grand procession of the articles of the Creed. The dramatic lowering of the voice at certain clauses in the Great Confession is inappropriate, except when sung. It is so easy to lose the analogy

of the Faith through any private interpretation.

In the course of the last address I have deprecated the well-meant, but, I am bound in conscience to add, for ourselves, unauthorized insistence upon fasting as a condition of worthy Communion. I have seen much evil resulting from this burden being laid upon some not able to bear it, and from the materialistic and irreverent notions resulting. For some communicants it would mean either very infrequent Communion or "slow suicide."

Some years ago I had to go into the question very thoroughly and painfully. I have no notes at hand for all authorities, reasonings or conclusions. But I became clearly convinced that our own Church in the exercise of her prerogative and responsibility of binding and loosing in all matters of discipline, does not bind this obligation upon her children.

There is no hint of it even when she touches upon the conditions of worthy reception. In the answer to the question in her Catechism, where, if anywhere, in very mercy to her little ones, she should speak plainly, she does not lay it down as a necessary matter in what is required of persons who come to the Holy Communion. Neither the comment of S. Chrysostom, nor the letter of S. Augustine, who tells us what the Holy Ghost had led the Church to practise, under the conditions of those times, *propter reverentiam*, as a matter of discip-

line, not from the nature of the thing, will sustain the weight of indispensable necessity that has been laid upon them. S. Chrysostom shews us what the stand-point was when he says that, if he had celebrated after food, he would have done no more than our Lord had done Himself at the first Institution, and when he speaks of fasting before Baptising, as being then equally a rule of discipline.

A sanction for Evening Communions is no consequence or corollary of such gentle and considerate allowance for the circumstances of our own day and of many of our people. The spirit of counsel is given us that we may discriminate, and judge how and where the principle of mercy rather than sacrifice should be applied.

It requires some courage to lay oneself open to the charge of condoning laxity, in these self-pleasing times, and of making light of an ancient universal custom. The question, however, is not what an individual Bishop or Priest may suppose to be right or necessary, but what are the conditions laid down by the Church in which we minister, and the principles upon which she has thought good to act. She could not dispense with the law of marriage within the forbidden degrees, but she can allow a matter of discipline to fall into desuetude, in such a case as this, as has been done in other matters, and in reference to the Sacrament of Holy Baptism.

Experience has abundantly proved, that, in the interest of reverence for holy things, it is most necessary to avoid any false issue. There is a latent Manichæan and materializing tendency in human nature, which may even develop in shapes and forms of seeming reverence, really involving most unworthy conceptions of GOD's creation.

Under the plea of reverence the "pure Chalice" is now withheld from millions of members of Christ's Body, so that, under the Latin obedience, a new Quest of the Holy Grail would seem to be needed in these latter days. For my own part, I cannot even see, that the course adopted by some amongst ourselves, in not putting the Cup into the hands of Communicants, either fulfils the rubric, or is likely to be a security for greater reverence.

The time has arrived, as it seems to me, for a careful sympathetic consideration of the exercises of pious devotion adopted by religious communities, and of the books of devotions in the hands of our Communicants. Here, as in public offices, undisciplined devotion may lead to unsettlement of faith and wavering allegiance.

In the "Day Hours of the Church," which I believe is most generally used in Religious Houses, and in such books as the "Churchman's Altar Manual," and that excellent manual of prayer,

"Before the Throne," recently published, as well as "The Book of Private Prayer," published for the Convocation of Canterbury, we may thankfully recognize the continuance of that *healthful* spirit of grace, which has ordered the devotions of our Book of Common Prayer.

I am not speaking without substantial ground, when I state my conviction, that, both amongst our Clergy and devout Laity, there is, on the one hand, a casting about for some rule and guidance about matters on which I have touched, and, at the same time, a willingness on the part of many to give heed to counsel on the great subject of Worship, which only superficial minds will put aside as "next to nothing," if its principles are approached in the spirit of respect and sympathy, and with an appreciation of the importance of leading details. There are certainly sad instances to the contrary: but, on the whole, it is not against what is Catholic, historical, and beautiful in itself that suspicion and opposition are aroused, as by what is unreasonable, undignified, and not properly understood as really Anglican, in distinction from what is Roman and comparatively modern.

Patience indeed is the great counsel of perfection in the present perplexity. And perhaps it is not too much to ask that the Daughter of Jerusalem, here in our midst, should still walk humbly with her GOD,

and not at once put on those beautiful garments, which in a sense are her rightful apparel, lest the enemy make her bare. But yet, it must be remembered that to straiten legitimate liberty of worship is to kill enthusiasm, of which the Church has none too much—to give no room for loyal worshippers except within bonds of narrow interpretations emanating from a source where the spirit of worship naturally droops, would be to court disruption—while on the other hand, to let the whole question drift, and leave its solution to each Parish Priest and congregation, may result in making a rival Curia the director of worship for many of our Sanctuaries.

A discernment of what is true and loyal, a sympathy which is wise to guide, and firm to control, and a clear apprehension of the principles of spiritual and symbolical worship are the graces, for which those of us, whom GOD has made responsible for seeing that all things are done "according to the pattern shewn in the mount," have need humbly to pray.

It is the part of wisdom to decide, which be the pleasant and excellent things of the City of GOD, and what the untempered mortar, the use of which will end in laying even with the dust, before the alien and the foe, the towers and bulwarks of our *Zion*.

May GOD grant us a right judgment in all things!

I have noted down these reflections in the midst of

travel and movement, without such books of reference as should be at hand for any careful statement upon the Worship of the Church of GOD. I may remark, however, that I should recommend, as helpful for supplying principles on this subject rather than rules, amongst other books, the following :—

Freeman's Principles of Divine Service.
Wilberforce on the Incarnation.
Milligan on the Resurrection of our Lord.
Medd's One Mediator: Bampton Lectures.
Sadler's One Offering.
Palmer's Treatise on the Church.
Hammond on Liturgies, Oriental and Western.
Moberly's Great Forty Days.

ALLAN B. GRAHAMSTOWN

St. Edmund's College, Salisbury,
Festival of St. Michael and All Angels, 1888.

PRELIMINARY ADDRESS.

READ S. LUKE VI. 12-19.

"COME ye apart." (S. Mark vi. 31.) Our Lord's invitation to His Apostles. Souls sealed for the priestly life should be always ready to act upon it.

1. *Apart.* A word addressed now to you. "Come *ye* apart;" all the cares of examination over; everything now left at the feet of our Lord.

2. *With Jesus.* Not to be alone by ourselves, but to be in the Presence of Him Who is the Life; to feel the touch of His hand; to be with Him Who, while He recognizes you all as members in one Body, yet knows you one by one individually, calls each one by name.

"He went out into a mountain to pray, and continued all night in prayer to GOD, and when it was day He called unto Him His disciples: and of them He chose twelve." Contemplate Jesus Himself in prayer before He made the choice. We might have thought—for Him there could be no need of prayer. Surely if any could have done without prayer it would be our Lord, and yet on the eve of choosing His Apostles He goes "into a mountain to pray."

If He prayed, how much more must it be needful for you, before you seal your choice, to go apart, not alone, but with Jesus in your solitude?

Be with Him then apart. He may call you aside to be with Him on the mountain, or in the desert.

1. On the mountain of Transfiguration, lifted up in aspiration, that with S. Peter you may say, "It is good for us to be here."

2. Or to the desert—to desolation of spiritual life and divine affections, as far as feeling is concerned; to experiences far removed from your natural atmosphere; pressed down, you may be, with the burden of conscious fault; the stones of the wilderness may become your pillow; GOD may not seem to help you; you may be like the disciples led apart into the desert as into the valley of dry bones. Yet for all that, do not fear lest blessing should not rest upon you. Our Lord, Who has led even "the blind by a way they knew not," and Who now calls you, knows how to guide your steps.

In either case the end will be, "I will go unto the Altar of GOD"—the realized experience of the Psalmist, "Why art thou so heavy, O my soul: and why art thou so disquieted within me? O put thy trust in GOD: for I will yet give Him thanks, which is the help of my countenance, and my GOD." (Ps. xliii. 5, 6. *P.B.V.*)

This quiet time is a golden opportunity for receiving from GOD, for taking in strength and power in dependence on the Holy Spirit. Hereafter, you will have for the most part to give out; for the whole life of the priest is a giving out in sympathy, prayer, love, energy. On the level plain after the mountain there will be a constant drain upon spiritual power. Now is the opportunity for you to take in the electrical forces of "the world to come."

Your practical aim must be—

1. For the Diaconate—to attune yourselves to the spirit of the Deacon's life, to be modest, humble, constant, diligent, with a ready will to obey.

2. For the Priesthood—to follow the Master in patient endurance and waiting.

For both—to become more wholly *clergy*, κληρος, "the lot of the Lord," our Lord's *special* lot. To be *His* portion in the earth, that He may be *your* Portion in the Land, not of death, but of the Living.

The Subjects of the Addresses will be—

1. THE CHOICE OF OUR LORD.
2. THE MISSION AND COMMISSION.
3. THE PRESENCE.
4. THE CHARGE.
5. THE SPHERE OF YOUR MINISTRY.
6. THE EXERCISE AND RECOMPENSE OF YOUR MINISTRY.

FIRST ADDRESS.

The Choice of our Lord.

READ S. JOHN XV. 9-16.

"I KNOW whom I have chosen." (S. John xiii. 18.)

I. *Our Lord's choice of us, not ours of Him.*

He looks back to the choice recorded in S. Luke vi. 13, "Ye have not chosen Me, but I have chosen you." He went up into the mountain, first called the disciples individually, then associated them. It is an immense help to dwell on this thought.

1. *The choice made in eternity.* It is not the result of present circumstances, though these may be ministerial to it, as GOD acts through secondary causes. There is a true Catholic doctrine of Election, as well as a fanatical one. We may remember Jeremiah—born under adverse circumstances when his people were in a poor way. When GOD'S call comes to him, he exclaims, "Behold, I cannot speak: for I am a child;" and later, "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth." (Jer. i. 6; xv. 10.) But the word of the Lord to Jeremiah was,

"Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. i. 5.)

Again, of S. Paul we are told (Gal. i. 15) that GOD separated him from his birth to be a "chosen vessel." (Acts ix. 15.) S. Paul did not accidentally turn up as time went on. Moses, Aaron, Jeremiah, S. Paul, are all—each in their way—types of GOD's ministers and servants.

2. *The choice is manifested in time.* GOD's own secret thought about you is revealed, and takes form and shape; sometimes apparently accidentally. But it is by no means the sudden inspiration of a surprised GOD. It may be—

(*a*) *Through an inward impulse,* a drawing of heart and soul. The voice of Jesus—as a small still voice—is heard, as it was by S. Andrew, "Follow me."

(*b*) *Through outward Providence.* Your life has been so ordered that you have been led to offer yourselves, though you may hardly know how it has come about. Perhaps it has been through a "liking" for the work of the Ministry, or may be you have been stirred by the thought of the need for more labourers. The angel of Providence has knocked at your life's door; the mantle of Elijah has been cast upon you; you have heard the voice from the Throne, "Who will go?"

3. *The choice is confirmed at Ordination.* Then Christ sets His seal, "I have ordained you." First, His eternal purpose; next, He goes up into the mountain; then He seals His chosen ones—seals them, not as servants, but as friends. (S. John xv. 15.) Christ takes *you* apart; He speaks to you what you are to tell abroad; He prepares you for His sealing. This sealing of the choice is the outcome of the manifestation of the Divine Thought in the inaccessible chamber of light where They said, "Let Us make man."

And surely the Lord's choice is sacramental—with His call there must go forth power—"The voice of the LORD is a glorious voice." (Ps. xxix. 4. *P.B.V.*)

II. *The result of apprehending this choice.*

The practical reflection will be that this choice, rightly apprehended, ought to bring about—

1. A deeper penitence and contrition.
2. Trustful confidence.
3. Whole-hearted self-surrender.

1. *A deeper penitence and contrition.* Think of GOD'S disappointment in you. You have been fore-ordained from your birth, opportunities given to you each day in view of what GOD would make of you, to enable you to be a most "chosen vessel." With what watchful yearning desire He has looked on you to prepare you for your high calling! How many opportunities missed! What great power

lost! True, you knew not what He meant; "What I do thou knowest not now," but *God* knew what He would do; you should have trusted Him. How disappointing to Him when He had set His heart upon you, when "He Himself knew what He would do!"

This should humble us; it should also give us—

2. *Confidence.* Such help will be given!

(*a*) He has chosen you, therefore the responsibility is His. He graciously assumes that responsibility, and pledges His faithfulness. "I know whom I have chosen." He knew all about His disciples, and having chosen them He did not repent of His choice. He is still ready to seal that choice for you, and He promises to supply all that is needful to justify His choice. "Having loved His own," He loves them unto the end. "Father, *I will* that those whom Thou hast given Me be with Me where I am," and so having begun the good work He fulfils it until the day of Jesus Christ, and crowns it in eternity.

(*b*) If it happens that you yourself, or others of your brethren whom you may meet, are tempted after Ordination to doubt the reality of the vocation, you must beware of adding yet another sin to the mistake, if it has been so, or even presumption, of going before your call. You cannot be as though you had not been ordained. The gifts and calling

of God are without repentance. He will meet you with His Blessing, and not be wanting to His own ordinance.

(*c*) Christ has need of you as you are, and can make use of you and your own special gifts and character. His Church would be the poorer without you.

3. *Self-surrender to His Hands, without reserve.*

It must not be a half-surrender. A half-hearted Priest must be unhappy; He can neither escape from the Divine bond, nor rejoice in free companionship with the Master. "Ye are My friends, if ye do *whatsoever* I command you"—if the will be wholly His, consecrated to His good will and pleasure.

Our Lord will not work with mere machines; He can have any number of those, to whom He gives a law which cannot be broken. Even if you choose to go from Him He will let you go—"Will ye also go away?" He said once to chosen ones.

Then there should be Consecration of the Life as a whole. Its Oblation;—

(*a*) For all the departments of service and work—all that we can and may have to do.

(*b*) For all that *He* may choose for us in life, all that we may suffer. S. Paul says, "Lord, what wilt Thou have me to *do?*" The answer of Jesus is, "I will shew him how great things he must *suffer*

for My Name's sake." (Acts ix. 6, 16.) Here we have this practical thought. The choice of our Lord involves His arrangement of details—"This is the way, walk ye in it." Be led by Him day by day, hour by hour, and "all things work together for good to them that love GOD, to them who are the called according to His purpose." (Rom. viii. 28.)

It was even so—guided by His eye—that you were led to Ordination. The duties to be discharged, even your temptations and trials, are all chosen by Christ. Some of you may find more attraction in ministering, others in preaching, others again in visiting; you will be tempted to leave undone that which you do not like. Doubtless you will each be led by GOD the Holy Spirit to the best sphere of work. Respond to His leading by a whole-hearted way of fulfilling your ministry. Being told to fill the waterpots, they were good servants, who "filled them up to the brim." (S. John iii. 7.)

If the spirit of self-surrender is in you, you will ask, "Lord, what wilt Thou have me to do?" and yet be prepared to hear for answer what things you must suffer for His Name's sake.

And for your comfort read Rom. viii. 24 to end.

SECOND ADDRESS.

The Mission and Commission.

READ S. JOHN XX. 19-22.

THE Mission is from the Lord. He not only *chooses* His Apostles, but *sends* them.

He sends them, having chosen them,

(*a*) From Himself—His own sacred Person. It is not simply a cause, but a Person that we represent.

(*b*) Through His commission. (S. John xx. 21, 22.) We are met by a question of exegesis. Is this commission to the whole Church, or to the Apostolate only? We lose nothing by regarding it as given to the whole Church, because the Church was, so far as the Ministry of the Apostles was concerned, already organized and differentiated. For this view you may be referred to Bishop Moberly's Bampton Lectures. The Apostles were not a caste outside and apart from the Body—between the Body and Christ—but organs of the Body, set there by GOD, and not through the will of the members.

(*c*) In the power of the Holy Ghost.

The work is all too great for us. Not only our

work, but our life, must be in Him and of Him. The destiny of man is to be an organ of His Revelation, a Temple of His Presence, an Instrument of His Life. In order to fulfil this, three things are necessary:—

I. PEACE.

II. MISSION.

III. POWER.

I. *Christ sends in Peace,* "The Harmony of ordered Union."

1. *Peace needed in view of the past.* Christ comes as the second Adam. He Himself has received a Mission. He comes with delegated authority. Twice over He offers peace. The first time for personal rest and assurance in His Presence. All the disciples had fled; all had declined the honour of remaining with Him in the hour of trial. He brings them, therefore, peace first in view of the past. After they were comforted He gives them (2) the *Peace necessary for their future work.*

You need peace individually. A soul which is not at peace with GOD cannot carry peace to others, but is itself full of confusion, and disturbed with a sense or fear of unreality. There must be Peace in the Presence of the Divine Person.

This Presence indeed, apart from sin, in itself means Peace. The Apostles were troubled at our Lord's fixed observance of them, just as we are. Yet He brought peace to them in His Presence. He could

never fix His Will upon a soul without efficacy. (S. John xx. 19.) The ground of peace is in Himself—in His own Person—His twofold Nature—His Humanity, in *what He is*, in *what He has done*. "He shewed unto them His Hands and His Side." He comes to be our Peace because He has that pierced Side, out of which flows blood and water—in both of which He still comes to us sacramentally. Our ground of peace is not in what we feel, for then it would be liable to ebb and flow, but it rests in what He is to us, in what He has done, and in what He is in Himself.

3. *Peace in contact with the Divine Gifts.*

It is essential to be at one with Truth. To handle the holy things of God except we are in peace is a trouble to the soul. Christ gave the Apostles peace in view of their official responsibility; "Who among us shall dwell with everlasting burnings?" (Is. xxxiii. 14.) He that is at peace; at one with the law of righteousness.

II. *Christ sends in the strength of the Divine Apostolate.* "As My Father hath sent Me, even so send I you." Our Lord Himself personally sends. After fulfilling the need of the soul for peace He gives the royal Mission. Think of the strength and comfort of the Divine Mission. Think of the power of the Divine Commission.

He sends as He was sent. We see His Mission

in S. Luke iv. 16, *et seq.* This is the first occasion on which He speaks of being sent. We know how Elijah and Elisha, and the other Prophets of old, were sent. He sent the Apostles, to whom?

(*a*) To His own people, "Comfort ye, comfort ye, My people." (Is. xl. 1.)

(*b*) "To the lost sheep of the House of Israel." (S. Matt. xv. 24.)

(*c*) "Far hence unto the Gentiles." (Acts xxii. 21.) "To all the world—to all nations." (S. Matt. xxviii. 19.)

So now are you sent. After next Sunday you can say, "Christ has sent me, no less than the Apostles of old." He is no further off—the only difference is in the Presence being now *veiled*—but none the less is it Himself because veiled. From Him you receive the Mission. Upon you does He breathe out the Spirit of GOD (S. Luke iv. 18), enabling you to go forth with the glad and strong message of reconciliation.

How are you sent? In a twofold way.

1. As the ministers of Christ.

2. As servants of the Body.

Such a thought is very helpful if you are troubled by shyness in dealing with souls. You will need it in ministering and preaching. But for the fact of this Mission, it would be an impertinence in a young

Priest or Deacon to preach before his elders in the Christian life.

Your Mission, therefore, is a power in every direction. It may be a lowly one. Our Lord suggests as much when He gives the instance of Elijah being sent to the widow of Sarepta.

Is all the grandeur of the Mission to end in visiting a poor widow? One may be tempted to ask, "Is this not an unnecessary expenditure, a waste of forces?" Nevertheless Elijah, who was taken up into Heaven, was sent for many a long day to the widow of Sarepta. You may be sent perhaps to a few poor people only; yet you are sent to them with a purpose worthy of the Divine word.

III. *Christ sends you in the power of the Holy Ghost.*

When He sends He gives the power to go forth. He breathed on them, and saith unto them, "Receive ye the Holy Ghost." This power is so given as not to depend upon your feeling, and thus meets all your wants. It comes sacramentally with the warm breath of our Lord's humanity. And there is comfort in this. You would shrink from the immediate contact with the unearthly, with the Divine, but when the power comes to men through the human nature of our Lord, while those to whom it comes remain men, their individuality is respected. Hence we should be natural when we deal with others, and not put on a constrained official

manner; Priests should be truly men, "ghostly," but not ghosts in mid-air. S. Paul was thoroughly human, yet he could say, "The life which I now live in the flesh I live by the faith of the Son of GOD." (Gal. ii. 20.) Our English character is not to be touched by something half human, half Divine, which is neither one or the other; rather by that which is truly both. Man must grapple with man, soul with soul; but, behind this, the "Face of GOD."

1. You must respond with fidelity, with a sense of the honour conferred by Him Who commits to you what He calls "My Church," faithful and true to the fair and beautiful Trust. Respond in a spirit of glad, thankful acceptance. "Man not to be wholly passive, even with the Divine Gift." (Canon Westcott.) λαβετε—take the gift. The Holy Ghost will flood your whole being; yet "Receive ye." And it will rest with you to "stir up" even the Divine gift, when received. Fidelity is required from those in charge of such a gift. Even in civil matters the servant who is sent must be faithful to him who sends. Clergy are sent as those who are put upon their honour. You must pray for fidelity, since you are sent with His Gifts. All is His—His the choice, His the mission, His the people, His sheep, His lambs, His Church. You are put in trust with what belongs to Him, and He asks you to be faithful to Him unto the end.

2. Live in peace. Your life should be a life of peace. "Live peaceably with all men." (Rom. xii. 18.) You are the sons of GOD, sons of Peace. "Christ is our Peace." He brings peace to you in His pierced Hand—peace (*a*) in your official capacity; (*b*) in your personal life. "Have salt in yourselves; and be at peace one with another"—with your brethren the clergy. Not mere amiability, but the healthful, salutary spirit of His grace. Live in peace; follow after peace—peace through the truth: and let the peace of GOD rule in your hearts.

THIRD ADDRESS.

The Presence.

In the last address we considered the Mission (S. Luke iv. 16-19), and the law of the Mission, given by S. John (xx. 19-23). We saw that Power and Peace were essential for the official discharge of the Mission.

To-day our subject is the Presence of our Lord with those whom He has sent. Read Ex. xxxiii. 7-17. *Cf. R.V.* "With God"—"God's Tent." *Cf.* S. Matthew xxviii. 18, Joshua i. 9, which connects the former passages.

The Presence of God, even under the old dispensation, was a covenanted Presence of Grace, and sought as the Presence of a King reigning on the Holy Hill of *Zion*, over and above the Omnipresence of God as a Spirit. We see all along that the Presence of the Lord, on His way, as it were, to His Incarnation, was the special glory of Israel.

God meets our wants; we do not only need the sense of a Mission from above, but we have need also of His Presence to be the stay of the human heart in its loneliness. Jesus went in and out

among His disciples, training them for their life and work, yet not intending that they should ever be sufficient without Him.

1. *The Presence of God was the special glory of Israel.*

A Mediatorial Presence had been granted in the Shechinah. The Tabernacle of Moses and Aaron was the "Tent of meeting" with GOD, and it was a tabernacle for the Presence of Him Who should afterwards dwell amongst us in our human nature.

The characteristic glory of the old dispensation, which distinguished Israel from all other nations, was the fact that they had this Presence of Christ with them, Who was "the Spiritual Rock that followed them." (1 Cor. x. 4.)

After the special revelation on the Holy Mount the promise for the days to come would hold good, "My Presence shall go with thee, and I will give thee rest." And, in view of the Mission of himself and of Israel to the world, well did Moses express the heart's desire of the people of GOD, "If Thy Presence go not with me, carry us not up hence." (Ex. xxxiii. 14, 15.)

2. *The Presence of God is the perfected glory of Heaven.* Of that blessed estate it is said with special emphasis, "Behold! the Tabernacle of GOD is with men. GOD shall be with them—their GOD."

The ideal of Israel will be realized in that open vision of the glorious Presence. We stand between Israel of old and the glory that shall be revealed in the Heavenly Jerusalem.

What then is our position in relation to this Presence? Has GOD moved further off than in the time of Moses? No, indeed. The law of the Kingdom is from grace to grace, and the glory of the new exceeds that of the old dispensation; Jesus is EMMANUEL, and the Presence accordingly is more near and real than ever it was in the old dispensation. This is assured in the promise, "Lo, I am with you alway, even unto the end of the world." (S. Matt. xxviii. 20.)

Our Lord is now not only the ascended King, the Living Ruler of the world, but the Present Agent in the midst of His Church. The Church's glory, its special characteristic, is that it is the Home of the Lord, the Temple of His Ministration. "Master, where dwellest Thou?" "Come and see." Where is Jesus to be found? With His Apostolical Ministry. And of His Church He says, "Here will I dwell, for I have a delight therein."

Hence the importance of the Apostolical Succession; it is the bond of continuity with those who received His pledge, and in whom we find the guarantee of His Presence.

We have our Master here with us "all the days,"

not the less personally present than He was when the disciples went to see where He dwelt, and tarried with Him but for a day.

The whole efficacy of the Ministry depends on Christ's Presence. He is the living, acting "Minister of the True Tabernacle," with, and behind His ministers. Where they go in His Name, there may His people be assured that He comes Who is blessed for evermore. Hence the Apostolical Ministry is in a sense a Sacrament—being the outward and visible sign of Christ's invisible, veiled, but most real Presence. They are not delegates, or plenipotentiaries of an absent, far-off Christ, nor do they come in any wise *between* the Lord and His people, according to the current Roman view of the Sacerdotal Order, but they are sacramental representatives of a *present* Christ. He alone gives the efficacy to all ministerial acts. Ministerial acts are great only because they are the acts of Christ, and there is nothing too great to look for at His Hands. He is the central force from which all goes forth, and His ministers are simply the signs, the voices, the hands of the Word, Who liveth and abideth for ever. He hath the Seven Spirits of God, and the Seven Stars, and is Himself ever in the midst of the Seven Golden Lampstands.

Through Whom does the Holy Ghost descend upon us but through the Mediator God and Man,

Who in His Divinity is at the Source of all Light and Life, and in His Humanity in touch with us? He never places any part of His economy under a substitute, but is Himself the living channel and dispenser of all grace.

See how the failure to set this forth was the secret of Moses' error when he spake unadvisedly with his lips, and exclaimed, "Must *we* bring water out of the rock?" (Numb. xxi. 10.) The water came when Moses struck the rock—but it was not Moses or Aaron that brought the water forth. The rod and the act was sacramental—an embodied prayer. "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it." (Ex. xvii. 6.)

So do you use the rod of the Word to open the fountains of living water lodged in GOD's inspired Scriptures, flowing from the Rock of Ages.

The same great principle is exhibited in the benediction given in Numbers vi. 22 to end—"The LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee; the LORD make His face shine upon thee, and be gracious unto thee; the LORD lift up His countenance upon thee, and give thee peace. And they shall put My Name upon the children of Israel; and I will bless them."

The Ministry is not a go-between or substitute for Christ. His people deal directly with Him Who is with His ministry. His Presence rests upon His Promise, not on our feeling. We, His Ministers, put the Name on the children of GOD, but He blesses. How else can peace and blessing come except by the Lord "standing before" us, as He did "there upon the rock?"

It is thus, as we see, our Risen Lord uses S. Peter to reach Æneas, but S. Peter is careful to say, "Jesus Christ healeth thee!" (*See* Acts ix. 34.) And so it was the Apostles went, "The Lord working with them, and confirming the word with signs following." (S. Mark xvi. 20.)

To Whom, then, do your people come? To Christ. What they need is Christ, and what you guarantee to them through your Apostolic commission is the certainty that Christ is with them, and that He gives the blessing out of Zion. We are His earthen vessels, but He does the work in the excellency of His power. Having Himself redeemed human nature He has chosen this method of dealing with it, so that humanity should not be overwhelmed with the unveiled Presence of Deity.

The Lord has need of you, as He had of S. Peter, to reach some Æneas, and you must not forget that it is Jesus Christ Who maketh whole. If you set

this forth rightly, you will be at peace about results in your own heart, and not cause offence to the faithful by claiming what is not your own.

Two graces result from this recollection of the present agency of the Lord Jesus in His Church.

1. *Carefulness, and a sense of responsibility.*

Christ uses the whole man, not a part only, nor does He want him only as a machine. He uses Moses *and* the rod—not the rod only—and Moses must be meek if GOD is to make the most of him. Though Sacraments are effectual, whatever the minister may be, yet you are responsible for the light shining out. We must not cloud the Presence. "He that hath seen Me hath seen the Father" (S. John xiv. 9) must in some sense be true of the Church, as of its Head.

2. *The apprehension of the Presence will give you a sense of* (a) *dignity, and* (b) *humility.*

A sense of dignity—that "gravity" which the Pastoral Epistles enforce—not in a spirit of pride, but from the recognition of the Royal Presence, which is to be had in reverence of all them that are round about Him. Tennyson describes the dignity of King Arthur's court as due to the consciousness of a king's presence.

> "And all about a healthful people stept
> As in the presence of a gracious king."

It is in the qualities of humility and perseverance

that our Ministry so often fails. The recollection of the august Presence helps to secure both.

Be cheerful, if naturally so, but also grave, as S. Paul enjoined Timothy to be, though take care not to be unreal, affected, and unnecessarily official. And with this dignity there must be a profound humility. Who are even Paul or Apollos? Let no flesh glory in His Presence.

FOURTH ADDRESS.

The Charge.

READ S. JOHN XXI. 15-19.

HITHERTO we have rather considered the Ministry in its official relation to Christ. Let us go on to view it in its personal relation to Him.

The absolute demand for the bond of personal love to Christ cannot be ignored. The greater the office, the greater the call for personal religion.

Our Lord is careful to test the inner life of those whom He calls—He makes personal love to Himself essential, and He would have this love manifested by obedience more than by emotion. He has first asked S. Peter, "Lovest thou Me?" before He restores His commission, and, having renewed the commission upon the assurance of personal love, He charges the penitent disciple with the duty of conformity to His life, and saith unto him, "Follow Me."

The following of Christ is realized, not in the public ministry only, but in the steps of His most holy life, even as S. Paul tells his converts to become, as he was, "imitators" of GOD.

England is to be won to godliness and faith by

personal holiness even more than by ministerial activity. The Gospel must be translated into life. The witness of a Christ-like life is the evidence that tells most in the shaking of the Faith that is now taking place. A personally holy ministry is a power for commending the Kingdom to the outer world. It is not so much ignorance of the Gospel message which hinders belief as doubt about its practical good. What good is it? What does it do more than Agnosticism to make men noble and divine? The world takes knowledge of those who have been with Jesus on the Mount of the Beatitudes and the Transfiguration, on Calvary, and the Mount of Olives. Hence they must needs be changed from glory to glory, and shine with their Master's Light, and show by their lives that Christ in them is greater than Buddha, or Mahomet, or Confucius can be for their followers.

We must follow our Lord as those separated for Him; set apart, not as a caste, but for nearness, for friendship—yet there must be real separation. We need not lead the Baptist's life, but we must be as Christ was, although eating and drinking with men, yet separate—not taken out of the world, but keeping from the evil. For those who are specially His own there must be a separation *from* the world *unto* Him—consecration to the Lord.

Your single aim to be "a good minister of Jesus Christ" (1 Tim. iv. 6) will give unity to your life.

You must have a plan and purpose. Draw all your cares and studies to a definite end, as S. Paul says of himself, "This one thing I do." (Phil. iii. 13.) It is a great help to have life made simple. Your ministry, however, has a double side, with its balancing forces, resulting in underlying unity.

1. "*Ministers of Christ, stewards of the mysteries of God*"—(1 Cor. iv. 1)—like S. Paul was set apart for GOD. (Acts xiii. 2; Rom. i. 1.) In all things approving ourselves as the *ministers of God.*

2. *Servants of the Body, of God's people for Christ's sake.* "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Christ's sake." (2 Cor. iv. 5.) "Commending ourselves to every man's conscience in the sight of GOD." (2 Cor. iv. 2.)

With regard to the first, you can say, "GOD only is my judge. To me man's judgment is a very small thing." You care not what the world thinks, whether the people come or stay away. You minister before GOD. You offer the sacrifice of praise and thanksgiving for His Honour, whether the people hear or whether they forbear. But if you dwell on this aspect too exclusively you may get hard, imperious, ungentle; you may think you have fulfilled your whole duty if you go to Church; that if the children are sent to school it is all well, and you have no need to care if you do your part. You will fail in the *love* for *souls* for whom Christ died.

On the other hand, you know, you are servants of all men, willing to be "all things to all men." (1 Cor. ix. 22.) Christ Himself was sent (S. Luke iv. 18) "to preach deliverance to the captives," and, as it were, went out of His way, leaving the ninety and nine for the one lost sheep.

You are ministers to the Body of Christ, as well as of Christ Himself; yet not servants to His people as having your commission from them. For their sakes, as one, now in the Episcopate,* to whom the ministry of the Church of England owes so much of its present force, used to urge, you should seek after these three sciences of the man of GOD—

1. The knowledge of GOD.

2. The knowledge of human nature.

3. The best means of applying the knowledge of GOD to the needs of human nature, as known experimentally and by observation.

Make an especial study of your people, as a careful nurse does of a child. As GOD'S gentleness hath made you great, so seek for greatness in being least of all and servant of all.

Make it your one care to love souls in Jesus Christ, and in the light of His love, His estimate of them; pray that you may be able to regard them from His point of view, and then a glory will transform all, and if you win them you will

*The present Bishop of Lincoln.

feel you have indeed a joy, a crown of rejoicing.

Yet in this life of ministry there are many difficulties, and you will need much patience as you are confronted by them. There is first—

1. *Unbelief as to the Divine Power and Mission of the Ministry.*

This unbelief on the part of others—on your own part, perhaps, reacting on you from without—is very paralyzing. You may be almost tempted to echo the words of Gideon, "If the LORD be with us, why then is all this befallen us?" (Judges vi. 11-17.) If I have the commission, why am I not more effective? Is it not a dream? Is the Lord among us or not?"

The human will has almost endless power of withstanding Divine Truth. The Presence of the Divine is so hidden; if it were not, the guilt of rejection would be the greater. GOD reverences and respects the human will; He does not seek to crush or overwhelm it. Hence your ministry, though Divine, is not irresistible.

It was the still small voice (1 Kings xix. 12) that was the vehicle of the Divine to Elijah. It was not until he awoke from sleep that Jacob realized how dreadful was the place where the gate of Heaven was opened in the wilderness.

Our Lord waits with long patience to school our faith in the Divine. He reminds us that "He must reign" (implying long expectancy) "till He hath put all enemies under His feet" (1 Cor. xv. 25);

and therefore, though He reigns, His enemies do not retreat at once before His Presence.

2. *Lowering of tone*, from—

(1.) *Familiarity with holy things without reverence.* The nearer we are to GOD the nearer to fire. "Our GOD is a consuming fire." (Heb. xii. 29.) O, let us seek for Holy Fear, and the gift of a tender heart.

(2.) *The influence of the world*, and the spirit of unbelief when GOD is ignored. It does not oppose GOD so much as simply ignore His claims. Through the influence of the secular tone of the world without us our life may degenerate. It is so easy to go downhill in an atmosphere of worldliness. Believing that our ministerial work will take care of our souls, we have, perhaps, omitted to keep up our rule of life. We have left our first love, and our whole tone is lowered through not doing the first works of the day of our espousals. (Rev. ii. 5.)

3. *Our lower nature*, which drags us down through—

(*a*) *Sloth*, spiritual and physical.

(*b*) *Impatience* with others and ourselves.

(*c*) *Weariness* of routine and straitened measures of life.

(*d*) *Doubt of Vocation—in yourself or in other Priests.*

Remember temptation is not sin. Temptation comes to us that we may conquer it. Because you see so little result from your ministry, do not give way to the temptation to add another sin, of

assuming that you have no vocation. Even if you have made a mistake, Christ has let it take place. He can still over-rule even your error and fault. His gift lies dormant in you, ready to be stirred up. (2 Tim. i. 6.) In yourself you are helpless; but the gifts and calling of GOD are without repentance.

A man is not dispensed, when once ordained, from the claims of his vocation, even if he has taken orders from unworthy motives, or with a light heart, realizing little the burden of the Lord.

The remedy lies in—

1. *The Power of the Resurrection*, at our disposal. Place yourselves under this power, then "arise, shine, and Christ will give thee light." S. Paul prayed almost to the end of his days that he might know Him personally and the power of His Resurrection. (Phil. iii. 10.)

2. *Renewal of the Holy Ghost.* He is a Person, not an influence, not a mere stock of grace, which may become exhausted. He is able to renew you—"Thou shalt renew the face of the earth." (Psalm civ. 30. *P.B.V.*) Drink of the Brook in the way, and lift up your head.

3. *Remembrance of vows.* Fall back on your Ordination vows—"Thy vows are upon me." (Psalm lvi. 12.) No matter what you have come to be, His vows are upon you: He remembers you. It is well on the anniversary of Ordination to read over your vows

and promises. In earthly duties it is no slight help to feel bound to keep a promise. GOD Himself consecrates His covenant with an oath—"By Myself have I sworn, saith the LORD." (Gen. xxii. 16.) "I will not leave thee nor forsake thee." (Heb. xiii. 5.)

Remember we are placed in this world quite as much for the fashioning of our own character, training, education, as for our work. Our character must be formed here for our ministry before the throne and in the city of GOD hereafter. We must be conformed to the image of the Son. Even failure may do more for us than success. Your danger lies in the weariness, and slothfulness, and unbelief of your own nature; the remedy lies largely in the careful ordering of your life. Some stated and fixed points are probably settled for you. This is a great help. But much depends upon yourself. Make some plan now. As "a good minister of Jesus Christ" you will be faithful and true to the end. What your Lord looks for is shewn by His word, "Ye are they who have continued with Me in My temptations, and I appoint unto you a Kingdom." (S. Luke xxii. 28, 29.) All the brightness and joy of the crown is awaiting those who continue with Him, even where, in His Body the Church, the servant of the Lord is called to fill up that which is behind of the sufferings and temptations of the great Head and Master.

FIFTH ADDRESS.

The Sphere of Ministration.

READ EPHESIANS I.

THE sphere in which the ministry is to be exercised —the great Temple of our Service—is none other than the Church of the Living GOD. And what is the Church but the Body of Christ, in which we not only live, and move, and have our being, as new creatures, but of which, as Ministers, we are organs?

S. Paul, in his Epistle to the Ephesians, addresses a Church not as yet, perhaps, fully organized locally, as being still their Apostle and Bishop. He sends, it appears, to the Saints, "to the faithful," a circular letter. We have in the case of Ephesus, within the limits of the Scripture records, a typical example of the way a Church grew up to the measure of the stature of the fulness of Christ. S. Paul found here, at his first visit, some disciples baptized by S. John the Baptist. (Acts xix. 1-6.) He stayed at Ephesus, baptized, confirmed, and ordained elders, responsible to himself. On a subsequent journey he summoned the elders of the Church, whom he had

ordained, to meet him at Miletus, and delivered a charge.

At a later date, as we learn from history and the Pastoral Epistles, S. Timothy was sent to Ephesus as Suffragan or Missionary Bishop. S. Paul writes to him as one possessed in his own person of monarchial, yet constitutional authority, "that thou mayest know how thou oughtest to behave thyself in the House of GOD, which is the Church of the Living GOD." (1 Tim. iii. 15.)

Finally, in the Book of Revelation, we find Ephesus the metropolitan see of seven dioceses, illustrating the fully organized, collegiate, corporate order and system of the Church universal, to which Christ sets His seal. In the midst of this order, and as its Administrator, Christ lives and moves;—His Eye and Hand over it all. It is important to remember this when we read of the glorious mystery of the Church revealed to S. Paul. It is not an invisible society, though it is spiritual: it is Christ mystical and it is His Bride: it is spiritual, but it is His Body; and a body hath flesh and bones, as He hath, Who is not only a Spirit, but also the Word made Flesh.

The truest view of the relationship of the Church to GOD is an ideal view, but not purely metaphorical. The language of S. Paul may seem exaggerated, when we look at the Church as it is in the world

around; but S. Paul views it in the light of its Life, which is Christ, and of the eternal purpose of GOD.

And so he gives a threefold description of the sphere in which we minister.

1. The heavenly places.
2. In Christ.
3. The Body.

Christ is Lord over all, Sovereign and Ruler. And yet He is so, as Head of the Church, with life extended in His Body, which is one with Him, and nearest to Him of all that is in His Empire. Hence,

(*a*) Amidst what mysteries and glories are we placed!

(*b*) In what nearness to Him!

(*c*) In the very heart of the universe, in the very home of life abundant.

(*a*) The present feeling in the world against Christianity is largely based on the belief that it starves life. But in the Church we are at the very heart of the wealthiest and noblest powers and forms of life. We move amongst the mysteries of GOD. "Ye are come unto Mount Sion, and unto the city of the living GOD, the heavenly Jerusalem, and to an innumerable company of angels," &c. (Heb. xii. 22.) When ministering at the Altar, when visiting the poor and lowly, angels are around us, GOD the Holy Spirit is within us. How naturally do the Greek Liturgies refer to the presence of liturgical angels;

the flowing garments of the deacons being a remembrancer of their majestic ministries. Yea! we act as the very organs of the Body. All this is no imagination, but a fact which GOD's Holy Spirit will alone enable us to realize. Eye hath not seen, but GOD hath revealed them unto us by His Spirit.

It will be indeed a wonderful day when we enter the heavenly land of the Resurrection; but it is even more marvellous to have been introduced already into the "heavenly places," and to dwell there in Christ. The glory of Heaven is, after all, only the unfolding and expansion of the great things that GOD hath already wrought for us and in us. The oak is in the acorn, and the acorn is the more wonderful in its capacity of glorious life.

(*b*) Nearness to Christ.

In Christ extended into His mystical Body—as the natural body consists of many members, so does the mystical Body of Christ, none the less really, because a figure expresses the fact Think of GOD's universe as in circles of life: Christ at its centre, in its very heart. We pass on from outer circles of the vegetable and animal kingdoms, even beyond angels, to the Church, with Christ in her centre, at her heart. Are we not in the innermost circle of life if Christ is our life and our head? All creation brought under view culminates in His humanity, Who is the Firstborn of every creature. There He reigns, there He

lives, directs all, rules all. The angels of GOD are His angels—"I, Jesus, have sent Mine angel." (Rev. xxii. 16.) He owns them; but nothing is so close to Him as His Body.

(*c*) *The Body*. Christ is King of all, but it almost seems as if He were so for His Church's sake. Christ and His Church together constitute the mystery of the ages now at last revealed. We do not look at Christ apart from the Church. His Body the Church is a complement necessary to His mediatorial perfection. As the Second Adam, the Lord hath need of His Church; as the Eternal Son, could He desire more than to be of the Ever-blessed Trinity? But of the Second Adam it is true in a deep reality, that it is not good for man to be alone.

Here is the Temple wherein our ministry is exercised. How should we be recollected as those who wait upon the Lord in His Holy Temple! We must order wandering minds not so much by direct curb and restraint of thought as by remembering where and in Whose Presence we are. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of GOD." (Eph. ii. 19.) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that love Him." (1 Cor. ii. 9.) S. Paul is not speaking here of the coming beauty of Heaven,

but of the present glory in Christ. The Church on earth is to be considered as bearing the prerogatives, as in fact it is part, of the Church in Heaven—where we sit in heavenly places in Christ.

II. This Church which enfolds us within its mystery of life has its side visible to us, its outer court, on earth. It is recognized and ascertained by definite marks.

1. *Historical continuity from the first days through the ministry.* Such a Body as S. Paul speaks of—one Body with one Spirit must be one by GOD'S creation; no number of separate human wills and minds agreeing together can make the Church. The organizing, assimilating force is supplied by the Head through the joints of that one divinely-moulded frame, of which we have another figure from the mind of Christ, when He bids us think of the Vine in the Branches and the Branches in the Vine.

2. *Oneness of doctrine* is another test of this Catholic organism. "The faith once delivered to the Saints." (Jude 3.) The Apostolic doctrine contained in the Creeds is the voice of the Church universal, and nothing short of this is of *de fide.* Remember, the whole Church, visible and invisible, is alive before GOD, and forms the Living Church. The Romanist may taunt you, and ask for the living voice; but we are not ashamed to be at one with the witness of the voices in Heaven rather than contradict that

witness in order to be at one with a small portion of the Church not yet made perfect. The voice of "the Church militant here in earth" must not make a discord with the voice of that part of the Church which is alive unto GOD in Paradise, and which has so earnestly contended for the Truth.

3. There is another note on which I cannot dwell, but of which much might be said;—*Worship and due administration of the Sacraments.* "The Breaking of the Bread and the Prayers."

Through a Province of the Church known by these marks we have been enrolled in the great Church of Christ. Of this Church we are ministers, and a devotion to the Church of Jesus, I might almost say a passion, is a mark of true ministry. The two leading principles of the life of S. Paul—the bond-servant of Christ—were:

1. Love of Christ. "The love of Christ constraineth us." (2 Cor. v. 14.)

2. Devotion to the Church. "For His Body's sake"—was his motto, just because he loved Christ more than aught else in Heaven or earth. He dared to say, "I fill up that which is behind of the afflictions of Christ in my flesh for His *Body's* sake, which is the Church." (Col. i. 24.)

S. Paul's devotion to his own people, the Jews, arose from a blended natural and super-natural love, yet the one transformed, renewed, and quickened the other.

Now this magnificent purpose of the revealed mystery of GOD is extended to us, as far as we are concerned, in and through the Anglican Church. Our English Church has its own special character, but it is none the less Catholic for that reason; but all the more so. Only let our love and confidence go forth to that Church which alone has authority and right to minister in this land in Christ's Name.

Our proper attitude towards this Church of our inheritance should be (1) Fair recognition of things that need to be supplied. (Bp. Andrews.) Confess her shortcomings—and grievous, indeed, they have been and are; Colonial Bishops know how feebly, and faithlessly, and shabbily, she has fulfilled her ministry, in the midst of grandest opportunities. But there need be no apology in the presence of Rome. You would not apologise for a mother, and the Church of England is your mother, whose fair name the Roman schism in this land would shame with base dishonour. Be sure of your allegiance. Have no hesitation or doubt of the validity of her Liturgy, her Sacraments, her Orders, or of the fact that the Lord of Hosts is with her in the Power of His Resurrection.

There was no sign given of the claims of our Lord "but the sign of the prophet Jonas." There has been a great resurrection of Church life in this nineteenth century. And it is this power of resurrection which

distinguishes the Church from Sects. As communities and societies these do not constitute the Church; though individual dissenters may be members of the Church by baptism, and much more true to their privileges than we may be, yet their systems are human. Such bodies, when they first separate themselves, may bear, to a certain extent, Church life with them without Apostolic ministry; it may take two or three centuries to exhaust it—that is nothing. GOD may have a providential use for them, as He may have had for the Papacy; not that His will has been obeyed, but because things might have been otherwise worse; so there may be even need to present, with stronger emphasis, some principle or truth of the Catholic Faith which has been put out of sight.

There must, therefore, be chivalrous love and devotion to your Church as to your mother, and the more so, if she needs true sons; else your ministry will be weak, and a ministry weak in principle is worse than none. Your love must not be given to some Church of your own ideal. Nor should your loyalty be simply acquiescent and tolerant, but you must definitely and decidedly fix your devotion upon the Church that has fed you from her breast, and now asks the service of your Christian chivalry and manhood.

Your intelligence must be informed and inspired

by a knowledge of her history, as you see how GOD has led her through so many changes and chances. You must have faith and hope in her present position with regard to

(1) The Unity of Christendom.

(2) The reconciliation of faith with reason.

(3) Social problems—the reconciliation of authority and liberty, the right use of money.

(4) Mission to the world.

The Anglo-Saxon race is the ruling race. Everywhere we see the English tongue gaining a predominance.

How much of the progress of humanity depends on the Church being worthily and nobly represented by the Clergy! What enormous powers for mischief does a clergyman possess as well as for good!

The ideal, too, for the imagination, represented by the twelve thrones round the centre Throne of Christ, and the city, with the twelve foundations, is far more magnificent, as Archer Butler shewed, than the ideal of a completed unity on earth with Rome as centre, and a fallible man as supreme head, leaving by death, from time to time, a headless body. Surely our ideal is more divine, as it blends Heaven and earth, the seen and the unseen:—a Rock unshaken, a Head with endless life. Be not disobedient to the heavenly vision.

In the presence of this great Church truth, and

our position as Anglican clergy, our attitude should be one of (1) patience, (2) thankfulness.

1. Patience. "The kingdom and patience of Jesus Christ." (Rev. i. 9.) Great grace is necessary for the servants of the Church. GOD has been patient with her. Patience is needed in her relations with the State. Patience with her scientific thinkers: her dull hearers.

2. Immense thankfulness, for being allowed to represent such a Church, where the issues for the faith seem so momentous. Our generation is to be won to the faith by the ministry and life of those whose service is a reasonable service, while they serve in these heavenly places in Christ.

It was said formerly, "*Clerus Anglicanus stupor mundi*," because of their learning. May it be so again! May they be learned in the Wisdom of GOD!

May we realize the honour done to us by our Lord, Who has sent us to represent Him and His Church, which is to Him as His own Body!

SIXTH ADDRESS.

The Exercise and Recompense of our Ministry.

THE will of our Lord is that there should be organs of His Body, the Church, having a personal relation to Himself; and these are the Clergy duly called of GOD and commissioned. Special ministerial acts are to be wrought by them in the power and strength of that Body, of which we spoke in the last address. You have to bear, not your own message, but the message of the Body; to teach, not your own views, but the Faith of the Body: to offer, not a worship of your own, but the worship of the Body of Christ. And it is GOD Who hath set the organs in the Body—not the will of man. It is not from man, but GOD, that you receive place and office, authority and power, to act as its Ministers.

The comfort of this thought can only be fully realized by one working in some lone land; you are not alone, but of the Body, which even in the wilderness is represented by you. It follows that you must be perfectly loyal to the spirit and principles of the

Church, and more especially, as far as you are concerned, of the Anglican Church of which you are trusted officers. Its energy goes forth in the *Opus Divinum*, its Divine work. This work must be treated with generous respect. You cannot do it happily and well without reverence for it. Whether you are preaching, or teaching in the Sunday School, it is all the work of a Divine Society. How painful is it to hear clergymen speak lightly and slightingly of work too divine for Angels, yet committed to man!

Both sides of this *Opus Divinum* must be respected;

I. *The God-ward side, in the Sanctuary.* A Divine work; (1) *as an expression of Sonship pleasing to the Father.* Ministry in Church is sometimes looked upon as not being part of real work. Our work in the Sanctuary is an act of filial devotion—for the Household of GOD,—we should have to serve in this before GOD, even if nothing came of it. The Church must *be*, and must worship, before it can *do*.

2. *As an act of Faith and testimony for the Rule and the Presence of God.* Our work in the Sanctuary in continuous operation is a witness to the claim of GOD, and to the fact He is not a GOD far off. Holy things for Holy Ones. We set apart one day in the week in token that all our time is His—one holy place, to show that all the world is His. Where there is not this daily witness, Heaven seems so far off, and the Church no Home for man.

3. *For the sake of the Church and the world.* Our work for the world is, by maintaining the solemn worship of GOD, to keep Heaven open for communication between GOD and man, that angels may descend and ascend. The heavens become as brass if this communication is not kept open.

Hence the necessity of reverence and carefulness about the details of worship, *as before God*, whether in the lowliest Mission-room or some far-away colonial Church, or in a noble Cathedral. Even more reverence is required in out-of-the-way places. If things are poor, we are tempted to despise them. I heard of some altar in London having a poorer frontal placed on it after "the season," in reference to which a friend enquired whether it was supposed that the angels went out of town.

II. There is also *the man-ward side.* The work for souls balancing the service in the Sanctuary, and made more real by being brought before GOD in His House, especially—

1. *Visiting*—the chief corrective of evils like, (*a*) social surliness, (*b*) secularizing education. The Clergy should be the golden links of society. If England is to be regenerated, it will be by the sympathies of visiting, pastoral and friendly, rather than by knowledge and information. The healing of the ill will be found in *visiting*, in the spirit of the Incarnation, not of condescension and patronizing; as

one said, "What is man that Thou visitest him?"

2. *Prayer*, the use of the Daily Office when possible. The Church's order on this is full of sanctified common sense. She treats her ministers as reasonable beings, and enjoins the Daily Office when they are "not let by sickness or some urgent case." This should be interpreted not only obediently and loyally, but also generously—against, rather than in favour of self,—with Church thrown open wide, and the Priest in his place punctually and unhurriedly.

(*a*) *Intercessory* Prayer. Make intercession a real part of your work. It is the business of the Priest. He has the Lord's Prayer to apply to any case. He is "set upon the walls of Jerusalem," till Jerusalem be made a joy and praise to the whole earth. A quarter-of-an-hour each day is not too much to give to this work for GOD and this service for man.

(*b*) *Ejaculatory* Prayer and constant benediction. The energy of your life realized in ejaculatory prayer. "Peace be to this house." How suggestive is the injunction of the Church and the Promise of Christ! "If the Son of Peace be there, your peace shall rest upon it." You will find for personal need Psalm cxix. a storehouse of ejaculations.

3. *Preaching*. Does the tendency to depreciate sermons still continue? It is a great mistake. "Prophesying" not to be despised. (1 Thess. v. 20.) But all your ministerial life should be a preaching.

It is not only important what you preach, but how you speak for God. With authority, but without self. Think of the dignity of preaching! The Church is *Ecclesia docens*. Give the message not as your own, but according to the mind of the Church. In preaching, be careful that the terms you use are real to the hearers, and yet theologically accurate. Avoid irritating them by aggressive phraseology. Why speak of "The Mass," when you have such ancient and expressive titles as Eucharist, Holy Communion, Liturgy?

4. *Use of Holy Scripture.* Go to the Holy Scriptures, in which you find the Rule of Faith given us by the Church. Guard the truth by earnest study of them. This study is most necessary, because it forms in us the mind of Christ. Learn and teach wisely the whole truth, the whole counsel of God—it is by this that the world is won. Do not minimize or exaggerate the message by taking away or adding to the supernatural; if you do, then a Nemesis will come!

Have the historical sense to see the fallacy of the dilemmas on which some would impale the believer; such as "Choose Romanism or Agnosticism."

II. All this leads up to Christ—to contact with His Sacred Person, to the manifestation of His energy on earth in and through the Eucharist, wherein we come for His best and greatest, even the gift of eternal life, yea, of Himself.

Here is your central act of ministry, your highest exercise of priestly life; the culminating point of the meeting between earth and Heaven.

You must intelligently apprehend the *rationale* of the Eucharist.

To ascertain this, we must ask what is proceeding now behind the Veil in the Temple we spoke of before, the true Tabernacle, of which Christ is the Λειτουργος :—the "minister of the Sanctuary and of the true Tabernacle, which the Lord pitched and not man." (Heb. viii. 2.)

He is there, the Priest and the Offering, the Lamb alive from the dead, yet with marks of suffering and death, the "Lamb as it had been slain," "in the midst of the throne"—He the Priest, in the Holiest of all, is ministering with His own Blood, that is, with Life that has passed through death and exhausted its sting. For the Blood is the Life, endued with virtue of sacrifice for sin. This life that has passed through death, possessing all its efficacy of atonement because it has been carried through and over a sacrificial death, Christ brings up in consecration to the Father.

Look back to the shadow of this, to the picture of the Day of Atonement in the Old Dispensation. What was the culminating, essential, and crowning act on that greatest of all the days of the Holy Year? It was the sprinkling of the blood, not the slaying of

the victim. The victim was slain on the way to this—the death being essentially necessary, but on the way, and with a view to something greater and more abiding.

Christ brings the life of our humanity—His Precious Blood—into the presence of GOD, Who has restored to fellowship and communion with Himself the life of that humanity; and there, as our Head presents His Life and ours with His own, all accepted in Himself.

Our Eucharists at the altars of the Church throughout the world are, as it were, set round the one Golden Altar, on a line with His Ministry in Heaven, and with what Christ is doing now; not with the sacrificial slaying on the Cross, the virtues of which He has carried within the Veil, but they are rather one with the oblation now being presented and offered in the Holiest of all.

Thus the purpose of the whole Eucharistic Service is to link us on with Christ in worship, and to associate us with Him as He stands before the Throne.

It is, also, to provide us, for our eternal life, and for union with Him, with the heavenly, mysterious, ineffable gifts of His most Blessed Body and Blood, consecrated and dispensed by Christ Himself, Whose real Presence accompanies His own gifts.

Let us think of Him as personally present from first to last throughout the service, as He was at the

first Eucharist in the Upper Room. If He were not thus present, there would be no consecration, no ineffable spiritual gifts, in which the earthly and the heavenly are one in a mystery.

But it is not the purpose of the Eucharist to create an object of worship upon the altar. The worship is directed to the Person Who consecrates His own gifts—Christ, the one true Priest and Victim.

By these theological verities our Ritual is determined. It should be, therefore, where possible, majestic, massive, magnificent, solemn, reverent, significant, seemly, restful, to help us to realize where we are—in the Royal Palace, in the King's Court, in the Presence of Him *by Whom* and *with Whom* in the unity of the Holy Ghost all honour and glory is done to the Father.

The Law of Ritual may be simple as in the Upper Room, but as majestic as before the Throne—always loyal and true in spirit to the Order of the Church.

Mr. Beresford Hope said, most appropriately, that the great characteristic of an English Ritual should be *repose* and "statuesque" dignity.

Its purpose is to do honour to GOD; to make reparation for the dishonour shown to His Son; to help us to realize where we are, and in what presence.

But its purpose is not fulfilled if it fastens our minds on itself, and so keeps us distracted with

earth. There is no dignity in fussiness, restless movements, unmeaning symbolism. There is no honour to GOD in any fanciful, self-willed usages, hindering the great end which is proposed in the appeal and response—"Lift up your hearts." "We lift them up unto the Lord."

III. In preparation for the Holy Communion, you have no right to require of your people more than the Church's own terms. And, therefore, let me say plainly—(*a*) neither special confession to the Priest, nor (*b*) absolute physical fasting must be imposed as necessary conditions of worthy reception.

You must not enforce these either by actual or moral compulsion, nor regard those of your flock who do not comply with them as black sheep.

There is, of course, a real place provided for confession. The Priest has no right to refuse his ministry, when the invitation of the Exhortation is accepted and acted upon; but the responsibility for seeking it rests with the layman. Then again, it is most fitting and necessary that there should be a due reverent *physical* preparation: for we offer and present the whole man—body, soul and spirit—to receive the most Blessed Body and Blood for preserving the soul and *body* for the resurrection of *the body* and everlasting life. The communicant must draw near with his intelligence, his bodily faculties at their best. This condition may be best secured,

under certain circumstances, by the partaking of a little food—certainly not a heavy meal—and let *all* be done "propter reverentiam." The Church at one time of her history required fasting both for Baptism and Holy Communion. In the exercise of her lawful right to regulate discipline, our Church does not now insist upon this condition in "what is required of them who come to the Lord's Supper;" but in any case, let the Priest so live as to be ready at any time when called upon to celebrate the Holy Eucharist with angels and archangels waiting; with such habitual preparation neither recreation, study, food, home-life, or rest, is inconsistent, if all be done with comeliness and in order. "Sursum Corda."

"He ascended up on high . . . and gave gifts unto men." (Eph. iv. 8.) But you are the dispensers of His gifts, or rather, He dispenses them through you. What a trust! what a glory!

See what He says through Moses to Korah, about the exceeding honour even of the Levites, attaching to their Service for the Sanctuary. "Seemeth it but a small thing unto you that the GOD of Israel hath separated you from the congregation of Israel to bring you near to Himself, &c.?" (Num. xvi. 9.) Yet they were not allowed to do the service of Priests. The ambition and heart's desire—the crowning joy—of the Jewish Priests after the order of Aaron was to win the lot to burn incense,

as Zacharias did. Their turn seems to have come only *once* in their lives. What a difference now! when our very danger lies in the frequency of our solemn and awful ministrations!

Surely it is a great trust with which He *trusts you:* a great honour which He has won for you.

Will you not, in very thankfulness, minister as if every Eucharist service were your last, to end with the *Nunc Dimittis*, that you may peacefully pass from the court of Faith in the Temple of GOD to the Beatific Vision of the Heavenly Sanctuary.

O Priest of GOD, Minister of Jesus Christ, who is sufficient for such a trust, for such a weight of glory? What can we say when we pause and think what it all means; and how great the mystery of thine own life, and office; with the burden of souls so dull of sight and hearing, and yet so near to the Divine!

But Christ is prepared for it all. He knows all about it. "I know whom I have chosen," and for what I have chosen thee. He is able, and He is faithful and true. There is with Him a crown laid up—a crown of righteousness, joy, and life, wherewith to crown thy feeble ministry, and for thee to cast before the Throne in the midst of the ministering Elders. And thy service is only *beginning* here in the Church of the living GOD—it will still be before the Throne, only with that Face unveiled in Its Beauty of holiness, and

then, all the strange yearnings of the priestly heart, as you minister before the Lord, shall be more than satisfied when you wake up after His likeness; and behold!—you knew not half the glory that was around you. Enough, that the Lord Himself is in this place, and, now, before Him, you offer your heart and will, to give all and receive all, that all may be henceforth from GOD, all of GOD, all to GOD, all in GOD, even the Father, the Son, and the Holy Ghost.

By the Right Rev. Allan Becher Webb,

Bishop of Grahamstown.

THE PRESENCE AND OFFICE OF THE HOLY SPIRIT. Six Addresses given at the Church of S. John the Evangelist, in the Parish of S. Peter's, Eaton Square, together with Three Sermons preached at S. Peter's, Eaton Square.

Eighth edition. Cr. 8vo, 3/6.

"There is a remarkable conjunction of theological thoroughness and religious fervour in these lectures."—*Church Quarterly Review.*

"They are full of most helpful thoughts and suggestions."—*The Net.*

By the same Author.

SISTERHOOD LIFE, AND WOMAN'S WORK in the Mission Field of the Church at Home and Abroad. *Cr. 8vo, 2/6.*

"There is much of great interest as to practical matter and Church life in this volume, and we heartily commend it to our readers as a most useful and suggestive volume."—*Literary Churchman.*

LONDON: SKEFFINGTON AND SON, 163, PICCADILLY.

BX
5149
07
W4
1889

Webb, Allan Becher, bp. of Grahamstown.
The minister of the true tabernacle, and his ministry in the church on earth. Some thoughts and suggestions for the eve of ordination. With an introduction on Anglican principles of worship. 2d. ed. New York, James Pott, 1889.
xxxvii, 55p. 19cm.

1. Ordination--Angl
2. Worship.

226399